

EXPLORING KI HADJAR DEWANTARA'S AVANT GARDE PRINCIPLES OF NATIONAL EDUCATION: A Philosophy Of Organism Perspective

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ABSTARCT

In the Industrial Revolution 4.0 era, which was marked by the exploration of digital technology in a wide variety of lines, the millennial generation paradigm is currently celebrating its mainstream of cybercultures. The millennial generation is inevitably rolled up in the flow of digital communication technology that has provided a potential form of characteristics by uprooting identity at its cultural roots. The era of digital technology development in the new transformers of the 4.0 industrial revolution era emphasizes the pattern of digital economy, artificial intelligence, big data, and robotic platforms known as a disruptive innovation phenomenon. To be able to face these challenges, the national education system from the basic to the university levels is required to carry out transformation in the concept of education, learning system, and enrichment of local genius based curriculum. The education system relies heavily on local wisdom values as the basic capital of character education from the cultural capital as described by Ki Hadjar Dewanta as an avant garde figure through his inner acumen and thoughts which gave birth to various pillars of concepts in terms of education and culture known as bounding jumps (quantum leaps). The current author intends to rediscover the bright spots of *avant garde* principles of Ki Hadjar Dewantara on *the national education*. As a phenomenon that goes beyond the times through the philosophical perspective of organisms, there needs to be increased human resources in educator-producing universities involving quality lecturers for future generations.

This brief description uses a historical approach along with content analysis techniques through which phenomenological perspectives become an important part in tracking Ki Hadjar Dewantara's concept maps to rediscover various slices of contexts in the community. The dissemination of knowledge and teachings can be seen as a phenomenon that grows

organically, and naturally in light of the time, and turbulent times of souls. His thoughts and teachings inspire many thinkers who disseminate the same principles all over the world even though they are fundamentally different in diction choices as shown in Ki Hadjar Dewantara's *avant garde* principles.

Ki Hadjar Dewantara obviously regarded education and learning as values of local genius people and amid currently shadow pedagogical sciences, such values are important to the scarce provision of the national character. As a national hero of education, Ki Hadjar Dewanta has been a phenomenal *avant-garde* figure through his inner acumen and thoughts that transcend time and space boundaries known as quantum leaps. The concept of national education as a phenomenon position be an *avant garde* figure with his thoughts that transcend the age as reflected through *the philosophical perspective of organism*. For this reason, the teachings of Ki Hadjar Dewantara have raised a lot of further efforts in education that humanize humans with the spirit of educating the nation's life to penetrate wide-ranging dimensions of space, time, and science. Phenomenologically, this philosophy has represented a number of tangible organism's philosophical perspectives. Education is not only results-oriented, but also processes-oriented in which real efforts should be made to realize meaningful and dignified educational achievements. In a *quantum leap* perspective, Ki Hadjar Dewantara's concepts deal with the awareness to national warriors and a new spirit to indigenous people was given space to obtain educational rights through Tamansiswa college. There is a crazy idea of an *avant garde* character that we are proud of and the teachings have been transformed into wilder and crazier ideas emerging in the analysis phase to conduct discussions, categorize ideas and make selections more deeply.

Keyword: *avant garde* , the national education, the philosophical perspective of organism, and quantum leap

A. Introduction

It is common to acknowledge that historical facts illustrate how Ki Hadjar Dewantara has played a key role in giving a wide range of contributions to national education concepts. Until today, such concepts have been referred to as a model of education that first emerged in the Tamansiswa College. As struggle tools for independence, education and culture have become the national spirit of patriotism for Indonesian people in the era of independence. By glorifying and educating Indonesian citizens, long-awaited dreams for independence have come true, paving the way for cross-cultural independence movements. In this sense, Indonesian people really owe history to all education leaders of this nation. As a matter of fact, Indonesia can directly play an active role in the world order and the dream for independence was championed by all exponents of patriotic fighters including Ki Hadjar Dewantara who took a vital part in the field of journalism, education, culture, and politics. This historical momentum is a milestone in the

spirit of independence, so that Indonesia is equal to other nations. As an independent and dignified nation, Indonesia has been struggling for its revolution, independence, and post-independence until the post-colonial time today.

In the Industrial Revolution 4.0 era, which was marked by the exploration of digital technology in a wide variety of lines, the millennial generation's paradigm is currently celebrating a mainstream of cybercultures. The millennial generation is inevitably rolled up in the flow of digital communication technology, and it has provided a potential form of characteristics, uprooting identity at its cultural roots. The digital technology development in the new transformers of the 4.0 industrial revolution era articulates the patterns of digital economy, artificial intelligence, big data, and robotic platforms known as a disruptive innovation phenomenon. To face these challenges, the national education system ranging from the basic to the university levels is required to carry out transformation in the concepts of education, learning system, and enrichment of local genius based on the curricula. The education system rests heavily on local wisdom values as the basic capital of character education and the cultural capital as described by Ki Hadjar Dewantara, an avant garde figure through which his principles gave birth to pillars of education and culture concepts known as a quantum leap. The current authors intend to rediscover the bright spots of *avant garde* principles of Ki Hadjar Dewantara on the national education. As a phenomenon that goes beyond times and eras, a philosophy of organism needs to be re-emphasized to increase human resources at the university level involving quality lecturers for future national generations.

A philosophy of organism is commonly known as a philosophy of processes. This philosophy articulates that everything always exists and changes and, by definition, a 'process' actually implies a change over time through pertinent activities. Then a reality is understood not as something static, but it continues to move and change in a continuous dynamic movement (https://id.wikipedia.org/wiki/Filsafat_proses). This is a key message of Alfred North Whitehead's notion on a philosophy of organism developed into a metaphysical understanding of nature, reality in everyday life, and the development of sciences. A philosophy of organism highlights wholeness, and integration among networks in a reality frame of systemic thinking. In *Process and Reality* (1978), Alfred North Whitehead mentions the goal of a philosophy of organism, that is, to launch a new cosmology based on a system involving elements that work together to create a unified order. There is an interconnection between elements that form a system in synergy to create a solid entity and an accumulation of its constituent elements (the whole is not equivalent to the sum of its parts) (Afthonul Afif,

<https://psikotikafif.wordpress.com/2009/01/24/filsafat-organisme-dan-kearifan-ekologis/>).

A philosophy of organism is conceptually a philosophical thought that provides a philosophical foundation for synthetic, comprehensive, and organism realities. In Alfred North Whitehead's term, reality is not composed of objects that are fixed, but they interact with each other. Reality is a radical dynamism, and the most ontological basis is creativity, not as substance, but as a concrete event. In Alfred North Whitehead's philosophy of organism, several basic meanings include actual entities, creativity, God, eternal objects, and intention (Supriyono, 2002: 1). This brief description uses a historical approach and content analysis technique to map out phenomenological domains of Ki Hadjar Dewantara's concepts. Each of them can be rediscovered in texts and communal contexts. This dissemination of knowledge and teachings is a phenomenon that grows over time organically and naturally. Ki Hadjar Dewantara's thoughts and teachings inspire other thinkers to disseminate the same principles around the world.

B. Discussion

Ki Hadjar Dewantara thinks that education and learning are values of local genius people. Amid current shadow pedagogical sciences, the values are important to the inculcation of national character education. As a national hero of education, he has been a phenomenal avant-garde figure and his thoughts have developed over time and space boundaries known as a quantum leap. How can concepts of national education be reflected through a philosophy of organism?

1. Concepts of Nation and National Education

In fact, Ki Hadjar Dewantara represents a philosophical framework that educational and cultural concepts are the thesis of life teachings that surpass a contemporary, contextual, relevant, and inevitable era. In a socio-anthropological perspective, humans actually have cultural abilities that show a degree of advanced humanity as a total picture of human beings. For this reason, his life teachings have raised further efforts in that the noble purpose of education is to humanize humans, and the true spirit of education penetrates into the nation's life, wide-ranging dimensions of space, time, and sciences. Phenomenologically, this philosophy has delineated a philosophy of organism. In a philosophical perspective, education is not only results-oriented, but also processes-oriented through real efforts to realize meaningful and dignified educational achievements.

In the era of digital technology, this extraordinary evidence encourages millennial generation to adapt to cybercultures. As communication system is

at the heart technology, its changing designs and appearances have taken place in the last decade resulting in a paradigm shift of millennial generations' mindsets. The rapid development of technology in the era of 4.0 forms pragmatic thinking, and at the same time the world community draws on a variety of lines including shifts in educational perspectives. On the other hand, this education system is a response to the changing era that begins with a paradigm shift called the essence of education and national culture. Thus, noble character values are important to the character education that increasingly reshapes the Indonesian education system.

Implementing a learning system presents a balance between processes of growing individuals (naturally, and organically) and social aspects of achievements strongly inspired by local values. Education for civil servants is a learning system that seeks to serve noble cultural development processes. The noble culture needs to be cultivated and developed involving students who are willing to learn local content materials. The concept of culture-based education is closely related to an organic and humanistic nature of human beings generating a socio-cultural learning community. This human character is in harmony with a philosophy of education inherited by Ki Hajar Dewantara including creativity (cognitive), sense of power (affective), and intention (psychomotor) as a manifesto "to educate the head, the heart, and the hand!"

To realize the dream of building independent Indonesian people through education, the priority is to develop all resources in a balanced and appropriate manner and psychological development. Learning to focus on a balance between intellectual aspects (intelligence) and education that explores, stimulates, and fosters aspects of emotional and spiritual intelligence. In this perspective, Indonesian education needs more learning laboratories where an organic education plays a key role for the community to motivate students to be strong, tough, critical, progressive, and ready to answer challenges in the digital era. Because of this, organic and integrated education yields a number of extraordinary investments that explore an avant garde figure, Ki Hadjar Dewantara and his educational philosophy. As a legacy of intellectual investment, pillars of education are cultural concepts as an integral part of teachings in the Tamansiswa college.

The era of Industrial Revolution 4.0 is regarded as the peak achievement of digital technology development as it influences social and cultural sectors considerably. Globalization actually offers insight into many fascinating things that shape the character of general people including the millennial generation. In the Seventh National Law Development Seminar (July 2003), Ki Supriyoko states that the soul of globalization itself is borderless information. In a situation like this, a cross-cultural process (a cross-cultural understanding)

brings about changes into humane cultural values. For example, cultural contacts result in two possibilities: interactions without producing meaningful new values commonly called assimilation, and interactions that produce meaningful new values called acculturation (Supriyoko, 2003: 5).

In the context of national culture, Ki Supriyoko adds that globalization is not a frightening thing, but it is an opportunity to create a positive cultural progress regardless of the fact that globalization itself is not free from negative elements. In anticipation of this fact, Indonesian education has made a guideline called "The *Trikon Theory*" that consists of three components, namely continuity (preserving cultures that contain positive values), convergence (opening up opportunities for foreign culture acculturated to Indonesian cultures), and concentricity (the results of foreign culture assimilation with Indonesian cultures that might produce new meaningful cultural values) (Supriyoko, 2003: 5).

Tamansiswa has noble values that focus on how society actively play a direct role in the world of education and it should take into account strategic steps to anticipate negative effects of foreign cultures that lead to problems in the world of national education. In collaboration with other Tamansiswa's figures, Ki Hadjar Dewantara maintains higher education concepts by introducing platforms of local wisdom to strengthen the nation's character and Tamansiswa's noble teachings. The education system rests on the nationality, Pancasila and Tamansiswa's *Pancadharma* principles. Indonesian people are intelligent, mindful, and strong in character and they have become an integral part of noble characters in a religious nation (where its citizens believe in God).

Ki Mangunsarkoro (1947: 6-7) states that Tamansiswa education aims to build students to become human beings who believe in and fear of God Almighty, independent, intelligent and skillful, and healthy physically and spiritually as members of a community. Indonesian people are independently responsible for the welfare of the nation, homeland, and humans as a whole. Ki Hadjar Dewantara's views represent educational features even though such views emerge in different organizations of sentences and dictions, and these national education features are currently and widely adopted. In the West, the education concept of "Theory Domain" is introduced by Benjamin S. Bloom that deals with three categories, namely cognitive, affective and psychomotor aspects. In the Tamansiswa College, Ki Hadjar Dewantara created the "*Tringa Concepts*" that consist of understanding (knowing), *ngrasa* (understanding) and *nglakoni* (doing) and *Tri sakti* concepts of soul (*Cipta, Rasa, and Karsa*) that have the same essence of meaning. However, concepts of national education in an education system are integrated

through the *among* system that puts forward the spirit of *sharpening*, *compassion* and *fostering*.

It is time for this nation to re-appreciate and pass on Ki Hadjar Dewantara's concepts that aim to advance the nation's dignity regardless of citizens' different religions, ethnicities, cultures, customs, habits, socio-economic statuses and values of fundamental independence. Education in the West is inappropriate and unsuitable with the processes of educating young Indonesian generations and it is fundamentally in contrast to the characteristics of the nation's cultures because Western education is replete with *regering*, *tucht*, *order* (command, punishment, and order). This kind of education naturally puts pressure on the inner lives of children and educators struggle to liberate their souls, and impacts children's character and growth because they live under pressure uncomfortably. According to Ki Hadjar Dewantara, such a method of educating will not shape someone to have a desirable personality. On the contrary, children will be the subjects that reproduce desires and 'personality' of adults, both educators and their parents.

Ki Hadjar Dewantara points out that an effort to advance children's growth of character (inner strength, character), mind (intellect) and body is in the framework of perfection of life and harmony with the world (Dewantara, 1962: 14-15). Education forms noble, mindful (smart, intelligent) and healthy human beings. In this notion, he slightly shows a philosophy of organism; the growth of character is in harmony with the world, and the perfection of life. From the beginning, the Tamansiswa College prioritizes its educational aspects that encourage students to have noble character, adhere to the people's principles, and uphold nationalism.

A wide range of aspects indicates a natural, harmonious process that emerges from Ki Hadjar Dewantara's teachings and their impacts on either the output of quality education or avant garde principles of national education, as highlighted below:

First, Indonesian people have virtuous character, or inner strong character. Education is oriented to enhance this human quality including values of national character. In this pragmatic perspective, Indonesia people are aware of their responsibilities at the practical level of life regarding the truth behind noble values. The truth is beautifully expressed in and through words, attitudes, and actions toward the natural environment, and fellow human beings (Sindunata, 1999: 19). Therefore, character is generally understood as a form of politeness in words, statements, attitudes, and actions in harmony with the propriety of socio-cultural norms, ethics, and values. Adherence to attitude values refers to as various guidelines regarding the

truth of religious teachings, local wisdom, customs, positive law, and humanitarian values universally.

Second, Indonesian people who advance their minds (intelligent cognition) and intelligence will be able to free themselves from ignorance and deception in various types or forms. Humans who advance their minds are humans with character and personality; they are individuals who dare to think consciously about the reality that shackles freedom and courage in all walks of life.

Third, Indonesian people have experienced progress at the physical level or in the physical aspect, so that they are not only fit physically, but also healthy spiritually. For advanced human beings, physical aspects will control the impulses of demands in the body, mind, desire, good will, and character. In other words, Indonesian people are motivated to determine self-independence and self-discipline (*Swa Merdeka-Swa Disiplin*), so that people have humanistic personality traits.

Fourth, Indonesian people try to make life perfection and harmony in the process of self-actualization both as individuals and members of society. In this context, Ki Hadjar Dewantara's educational concepts can be understood as efforts to humanize humans (human beings) as a whole and act toward outer and inner freedom fully.

Education must come in direct contact with concrete efforts in the form of teaching and education that integrate noble values of Tamansiswa. Transforming learning is a solution to explore life teachings and philosophical teachings of Tamansiswa. As an agent of change, education leads a person to have full self-autonomy in the area of cognition, affection, spiritual, and social, so that his or her existence can stand alone, not depend on others, and can regulate himself or herself. Teaching is an effort to liberate the physical aspects of human (the life of his or her birth). Learning activities comprehensively build intellectual autonomy in a planned, structured, and organized way of strengthening accessibility to educate one's cognition (Dewantara, 1962: 3). The concept of education then has something to do with the character (the affective aspect) that pertains to the meaning of character. In a broad sense, systemic efforts are likely to shape a person as a subject of reality or as an integrated member of society because he or she has intellectual, social and existential autonomies.

2. Ki Hadjar Dewantara as an Avant Garde Thinker

From the beginning, Ki Hadjar Dewantara has appreciated philosophical concepts of national education and disseminated teachings of noble values through the teaching system at the Tamansiswa College. At the time, Ki Hadjar Dewantara was known as a wise teacher, but the Dutch in the colonial system of east indies considered him as a terror or mischief-maker who

threatened to colonize the natives. Amid this circumstance, Ki Hadjar Dewantara established the Tamansiswa College to elevate knowledge and educate himself by instilling love and nation toward his country and expel invaders from Indonesia. This important phenomenon shows that he was an educator and freedom fighter who has empowered brilliant thinking that contextually surpasses the era.

Alex Sobur (2018: 9) states that psychology studies the phenomena of life meaning and meaningful life that offer three approaches, namely:

1. The first approach is through experiential values by gaining experiences about something valuable or someone important to us.
2. The second approach is through creative values, namely by acting. This is a traditional existential idea, which is to find out the meaning of life in a real-life context.
3. The third approach is attitudinal values, which include virtues such as compassion, courage, sense of humor, and so forth (Sobur, 2018: 10).

Ki Hadjar Dewantara's concepts on education are based on the national cultures, ideas and theories of modern education taxonomy called *Tri-Nga*, namely *Ngerti* (cognitive), *Ngrasa* (affective) and *Nglakoni* (psychomotor) and his concepts are similar to Bloom's Taxonomy on the basis of cognitive, affective and psychomotor aspects of learning. Ki Hadjar Dewantara's concepts have been structurally, systematically, and sustainably implemented since the Tamansiswa College was established on July 3, 1922. Bloom's Taxonomy was introduced in 1956 by Dr. Benjamin Bloom. This is one proof that Ki Hadjar Dewantara's thoughts have exceeded the time and his in-depth values have not quite been inferior to other Western scientists. In December 1928, *Wasita* Volume 1 No.3 published Ki Hadjar Dewantara's article on the importance of national education. He underlined that Indonesian people ignored a sense of nationalism and this was a fault of the existing education system. Ki Hadjar Dewantara wrote, "National teaching is the teaching of the nation's livelihood (*maatschappelijk*) and national life (*cultureel*)" (Subekti, 2015: 1-2). The concept of culture-based education, teaching and nationalism are firmly carried out by referring to the theory of *Tri-Kon* (continuity, concentric, and convergent). All the systems and processes are used to revitalize the quality of education that reflects how Indonesian people possess noble, humane and spiritual character optimally.

In *Wasita* Volume II, No 1-2 July-August 1930, Ki Hadjar Dewantara articulated the importance of Indonesian national education. If young people are arrogant, they dare to hurt the feelings of their masters and their nation resulting from bad teaching processes in the national education. Our education should give a full sense of nationality. The current national education system must instill values of love for the homeland, culture, and

noble character of Indonesia as a mental defense for young people to face the current globalization.

The concept of education in such noble values is a subject matter at the Tamansiswa College where integrated character education is implemented. Indonesia prioritizes character building because its citizens want to have a big, advanced, glorious and dignified nation (Samani and Haryanto, 2012: 2). Real efforts have been made to realize the character education building and school-based learning processes through Ki Hadjar Dewantara's teaching principles in different social contexts. Therefore, noble values of Tamansiswa should be integrated into the reality of learning at schools and colleges in the digital age.

As Ki Hadjar Dewantara once put, character education helps develop children's lives in a positive direction. In other words, character education is applied to support the development of children's lives directed toward a positive goal, namely the direction of civilization in its general nature (Dewantara, 1962: 37). The education curriculum system integrating the concept of character education has become an obligatory in the world of today's education. In fact, Ki Hadjar Dewantara's concepts have been mainly concerned with the importance of character education since 1936. Character traits are mindset movements, feelings and wills (volition) that generate national idealism. Thus, character is the nature of human soul because it transforms from imagination to the manifestation of national energies (Dewantara, 1962: 37). Ki Hadjar Dewantara is a national figure who has a vision of avant garde principles of character education (a quantum leap).

In this case, James Mapes in Dwi Marianto (2004: 37) mentions that a sudden and revolutionary change is called a quantum leap. As usual, it moves dynamically and flows profusely, forms and gives massive changes to past experiences. It is a leap from an electron of one orbit to another, and the particles leave no trace at all. Marianto in Susanto (2018: 3) adds that an instant collapse of a probability waves into a real event that calls for a relationship between two places, events, or ideas completely separated from each other, all of which cannot be explained previously and subsequently, and a new radical theory has been configured (a science digest) accordingly. This quantum leap comes up with thinkers who have a set of ideas, concepts, distinctions, and skills on compounded active chemicals that explode a higher level of greater choices. By virtue of this thinking, experiences of creative explosions are needed, and it is possible for someone to gain the highest degree of achievement or discourse in developing the world of discursive ideas (Susanto, 2017: 15).

James Mapes in Dwi Marianto (2004: 40) outlines that Hinduists have used this method for a long time to make quantum leaps. Using a very simple

technique, they necessarily express ideas freely without any criticisms and debates. This kind of understanding marks a wide range of events and unique thoughts that are strongly different from a far-reaching vision as Ki Hadjar Dewantara once reflected deeply. Reflective phenomena are based on sensitivity, caring, and emotional involvement amid major upheavals between the national pride, human rights, and the vision of releasing physical and mental shackles of colonialism. Ki Hadjar Dewantara no longer cares about disruptive risks of struggling to reclaim human rights, self-respect and dignity. His ideas greatly surpassed thoughts of most people in particular indigenous people who were shackled with power and discrimination by the invaders, so that indigenous rights were restricted and even contradictory to self-independence to obtain educational rights.

In a quantum leap's perspective, Ki Hadjar Dewantara encourages national warriors and indigenous people to struggle for educational rights through the Tamansiswa College. This avant garde character has been transformed into fascinating and fun teachings involving an analysis phase to conduct discussions, categorizations of ideas and further selections. However, Dutch colonialists claimed his concepts and movements to be wild and crazy. In terms of the Quantum Leap Thinking (QLT), James Mapes reaffirms the importance of making a quantum leap in a sense of getting brilliant and productive ideas. A wide range of anti-theses deals directly with the Western perspective on education that distinctively adheres to the organization. This applies to viewing phenomena throughout Ki Hadjar Dewantara's history and actions with critical eyes.

3.The Conceptual Map of Ki Hadjar Dewantara's Philosophy of Organism

To dissect Ki Hadjar Dewantara's teachings and philosophical concepts further, a right approach is used to synergize a philosophy of organism respectively. It aims to disseminate the single most radical knowledge system criticizing a materialistic-reductionistic paradigm of modern sciences. The philosophy is pioneered by Alfred North Whitehead who makes a great effort to revitalize an ontological tradition. As a modern scientific paradigm, it becomes more dominant than the ontological materialism. Whitehead believes that scientific materialism is a forerunner to the birth of human domination over the universe, so that human beings dominantly provide knowledge, experience, and inner exploration. Building a new anti-thesis toward sciences is based solely on materialistic ontologism whereas character education should reflect the depth and breadth of knowledge in all aspects of the nation's local wisdom. Indonesian local wisdom, social capital or cultural capital manifests itself through cultural activities and ways of thinking to actualize processes of education.

Ki Hadjar Dewantara's concepts are life teachings, and education

principles that represent a true character of philosophy of organism. The political dynamics of indigenous people at the time might be a sense of nationalism and self-awareness to free the natives from the tyranny. This awareness is the spirit of nation that gives rise to explorations of critical thinking directly related to the fate of people. This exploitative character is a reaction or alternative to gain scientific materialism in which the hegemony of modern thoughts or sciences undergo paradigm shifts. In line with Whitehead's attitude, this school of philosophy is called a "Philosophy of Organism", and it emphasizes wholeness, and integration among reality networks in the frame of systemic thinking skills. Whitehead in *Process and Reality* (1978) states that a philosophy of organism aims to launch a new cosmology based on elements in a system that work together to create a unified order. Whitehead uncovers a philosophical view, a reflection of solidarity and a process of self-creation in integrating the earliest and foremost elements that form humane and moral consciousness (sympathy). This notion is interpreted as common feelings for others' misfortune. These focal points are ingrained in Ki Hadjar Dewantara's political life, and socio-cultural background, so that his subconscious rebellion is set to explore cultural thinking, education, and political channels.

On the other hand, Alfred North Whitehead synthesizes a model of empirical thought, a rationalism model of thought, deductive and inductive methods (Supriyono, 2002: 2). In fact, humans can be divided into two categories, namely the world of life and the micro world. The world of life is defined as a cultural construction that supports a means of dealing with the given world. For individuals, the world of life is a primordial world where everything presents and exists self-evidently. Through his philosophical thoughts, Ki Hadjar Dewantara gained a momentum to share his personal inner experiences with other people in harmony with the nature and the world as they are because humans are an integral part of the nature. The cosmic teachings and principles of life reflect a view that humans carry out their cultural constructions as a given world. Before developing scientific knowledge, human try to understand everyday experiences, and spot the differences between explanations, structures, and responses to their world of life. Frankl in Supriyono (2002: 2) states that life can be meaningful through three alternative paths. **First**, what we give to life (creative values). **Second**, what we take from life (love, beauty). **Third**, the attitude that we give to provisions or fate that we cannot change.

Ki Hadjar Dewantara proposes an organism approach in a phenomenological study that focuses on the history and content analyses of avant garde figures. His national education is an answer to tough struggles through journalism as clearly expressed in critical thinking concepts on

nationalism, nationality, independence, culture, and rationale regarding education as a human right. His genius thoughts were published in several important newspapers including *Sedya Tama*, *Midden Java*, *De Express*, *Oetoesan Hindia*, *Kaoem Moeda*, *Tjahaja Timoer*, and *Poesara*. As a tough and critical writer, all of his writings were firm and patriotic in evoking anti-colonial attitudes for readers.

National education consistently supports moral culture principles, one of which is called an *among* system that explores teaching and education methods as a permanent pattern of compassion, care and love. Ki Hadjar Dewantara's principles as such can be viewed as a pattern of behavioral relationship between educators and students, as follows:

- 1) *Ing Ngarsa Sung Tulada*, a teacher in the forefront of struggles must set forth a good example that his or her students may follow.
- 2) *Ingngarsa sung tulada* is also implemented in both micro and macro contexts of leadership.
- 3) *Ing Madya Mangun Karsa*, a teacher is expected to actively cooperate with students to achieve desirable educational goals. *Tut Wuri Handayani*, a teacher must direct and motivate students to achieve optimal learning outcomes.

Ki Hadjar Dewantara explicitly reveals that a national education system must be relevant to systems, values, and principles in national cultures. The concepts of national education provide a framework for the education system, *among* system, *panca dharma*, and three centers for education, *trikon*, leadership trilogy, *trihayu*, and Tamansiswa's existence. The *among* system is an education platform that practices *honing*, *nurturing*, *fostering* skills, and principles of kinship. This systematic approach is of interest to children who have great intelligence, skills and other related potentials in cultivating independent souls. The *among* system is also an understanding of the nature in which students learn to develop their respective potentials and intelligences. They need to grow naturally, choose and determine their own ways of life conceptually and experientially. To realize this system, education should put more emphasis on the nature and spirit of independence. The nature needs to replace the old education system that uses commands, coercion and punishment (Dewantara, 1952: 55-56).

In practice, the *among* system requires every teacher (*pamong*) to be a leader in education processes as previously manifested in *Ing Ngarsa Sung Tuladha*, *Tut Wuri Handayani*, *Ing Madya Mangun Karsa* principles. This philosophy of organism motivates students to discover their potentials and dreams freely. The roles of a teacher are to guide, accompany, foster, encourage, and drive students into certain dimensions of choices without suppressing, intervening, and injuring their future hopes and dreams.

A teacher plays a key role to facilitate and provide access to students' growth both physically and spiritually. Indonesian education is merely oriented to cognitive efforts to educate students to be more intelligent so as to produce smart human beings, but poor character and noble character are two sides of one coin of potentials. That is why character education is instilled through noble values of Tamansiswa because they remain relevant to our education system especially the *among* system. Education not only focuses on the students' intellectual aspect (IQ), but also on the emotional aspect (EQ) and the spirituality aspect (SQ). If all aspects are effectively used, students become individuals who have the perfect mentality. Hence, Ki Hadjar Dewantara's character education concepts (Susanto, 2015: 3) can be manifested in the millennial era particularly in the Era of Industrial Revolution 4.0 to support students' behaviors, attitudes and perspectives in facing technological massive changes.

At present, Indonesia has long experienced moral degradation due to a weak foundation of character education in the family, school, and community. Learning activities involve integrated processes of building the noble character of our nation through values of national education in the framework of the family, school and social environments. Integrated learning opportunities are open to students at the school level using Ki Hadjar Dewantara's thematic topics worth discussing (Atiqullah, 2012: 45). Integrated learning is a system that allows students to actively seek, explore, and determine scientific concepts and principles holistically, meaningfully and authentically. Integrated learning is a concept that involves several subjects to provide meaningful experiences to students (Mulyani, 2007: 3).

Education processes foster the social sensitivity and independence to actualize the *Tri-Nga* (*Ngerti, Ngroso, and Ngelakoni*) concepts. A teacher has guidelines to initiate the *among* system applicable for students to observe everything carefully and remember it specifically (*Niteni*), imitate or adapt to something (*Nirokake*) that has been observed in detail, and modify based on the encouragement to create and innovate (*Nambahi*) things freely. A student can participate in many learning activities and make decisions to understand a leadership policy. The processes of understanding, imitating, feeling, and implementing things are followed by what he knows, understands, imitates, and feels. A teacher provides spaces to integrate these values as a basis for teacher's guidance activities, and in turn students can hone, nurture, and foster their potential skills. This concepts are relevant to modern learning principles called AIM (Observing, Imitating, and Modifying). In addition, the education process is basically humane in that it has the characteristics and ability to adopt, adapt, and give a touch to something new.

This generally accepted principle is absorbed in either science, technology or arts. The character values become an important part of education results, and this is the rationale of a philosophy of organism. This is because Ki Hadjar Dewantara's thinking can a solution to internal and natural problems and Indonesian people want to free themselves from the shackles of colonialism by educating generations to be intelligent, socially sensitive, and independent in thinking, acting, and instilling concepts of independence, humanity, nationality, and cultural values.

C. Conclusion

Ki Hadjar Dewantara has revolutionary conceptions, learning systems, and future directions of the field of education that will form cadres of people who think, feel, and be independent and believe in their own fates and abilities. His conceptions can be traced through a philosophy of organism because life teachings, and philosophical musings contradict with his oppressed nation's experiences. The spirit of liberating humanity in a nation is reflected in a number of important pillars of thoughts on education, culture, and politics. All these aspects burn the fighting forces of society to maintain nationalism, and national culture as part of educational politics and intellectual mobilization to undermine imperialism. Through his hard efforts, he can rebuild Indonesians' self-awareness to be great, dignified, and civilized citizens in the world.

The concept of education and culture is an integrated package that continues to grow organically and inseparably from one another. A solid foundation of education develops the sharpness of creativity (the conceptual power), refines the taste (sensitivity) and strengthens the holy *karsa* (power of the heart), and fosters the body (physical power). All these central elements are represented in educational processes to build strong personality traits through the noble character. In essence, culture is a result of human civilization. As a reflection of the mankind's nobility, culture has systemic characteristics to uphold orderly, beautiful, growing, organic, hybrid, beneficial, and noble mentality, giving a sense of peace, fun, and happiness to the surroundings.

The *Tri-Nga*'s concepts (*Ngerti, Ngrasa, Nglakoni*) correspond to what Lickona (1992) accentuates, moral education must depend on actions, and character education has at least three important aspects, namely moral knowing, moral feeling and moral action. Character education is applicable through "people's knowledge/understanding" in harmony with the concept of certain core values. People feel obliged to do things in line with *Ngrasa* concepts, and eventually they must do what is right or desirable in real life. Lickona states that character education must be implemented up to the

moral action in harmony with the *Nglakoni* concept, that is, people are truly capable of carrying out what is known and what is desirable according to the basic moral concepts or mindsets.

Samani (2014) examines how experiences can influence learning processes and experiential learning outcomes. This means that learning situations must provide opportunities for students to practice character values. Because the goal of character education is to live up daily behaviors, then it is compulsory to achieve great learning outcomes. Consequently, the evaluation of learning outcomes must relate to behaviors. Written and oral exam patterns are insufficient to assess the results of character education platforms. Evaluation needs a form of behavioral observation. Knowledge can be pursued through a written test. Moral feelings may be traced back in a questionnaire or an interview. Moral action must ultimately be evaluated through daily behaviors.

In what follows, giving examples is an important key in learning lessons. As some experts say, characters cannot be taught but transmitted across the curriculum. When students and the general public see leaders do good things in a steady manner, they are inspired to emulate role models' behaviors and good attitudes. This manifestation of values will be memorable, applicable and transferrable for young generations because it is a good thing to do personally or collectively. Consistency is a matter of appreciating what turns to be routinely done for certain periods of time. This means that leaders must be role models in consistent manners to do good things for a long time and students will follow their good examples. Conversely, inconsistent role models will be a boomerang for the sustainability of character education (Samani, 2014).

Problem-based learning is also the nation's noble character to reconstruct learning systems that rely on noble values to achieve character education that maintain inputs, processes, and ideal outcomes. This model of education not only deals with students' intellectual capacities in solving problems, but also their emotional and spiritual intelligences. In this conviction, refinement of learning emerges in social, cultural, ethical, political, economic and phenomenological perspectives. A variety of more solitary views can be disseminated. For example, the *among* system is applicable through *Asah*, *Asih* and *Asuh* principles to integrate Tamansiswa's noble values.

In one way, the national education not only prioritizes intellectual learning activities, but also attempts to foster emotional and spiritual intelligences, the development of identity and personality values. This has become a starting point to realize character education and civilization in accordance with students' behaviors and personality traits. Abdul Rahim Saidek in the *Journal of Education and Practice*, Vol. 7 No. 17 (2016: 1) states

that weak character education gives rise to a number of problems such as wicked mentality and free sex involving national leaders, law enforcement officers, educators, religious leaders, interest groups, and so forth. Character development is effective and intact if the reform of education starts from curriculum changes that include three institutions, namely family, school, and community. As a fortress for the character education in Indonesia, concepts of the *Three Centers for Education* (education for family, school and community environments) are designed to provide the strong character education, noble values and character in the family environment as a basis for children's education.

Ki Hadjar Dewantara dreams that Indonesia is not just a great nation with extraordinary political and economic strengths and international achievements. However, it should be a model of a country with a scientific, technological and cultural reputation. In the digital era, character education seeks to uphold noble values inherited from civilized national ancestors. Indonesian people do not lose the direction of independence because processes of education require standards under the nation's monitoring, evaluation and participation.

In the field of education and culture, the processes of education can be carried out in the family, school and community. Individuals can freely reflect how teachings, noble values and noble characters contribute to the national cultural heritage. They can become scientists who preserve wise words, courteous policies, and moral standards based on Pancasila principles applicable for the social sensitivity, care, compassion and responsibility for the surrounding environments. Ki Hadjar Dewantara becomes a trustworthy leader who dedicates his life to serving people and the nation. In terms of a leadership style, he has created three types of abstinence, namely abstinence from using positions for personal and group interests, abstinence from using the authority to enrich oneself and groups, and abstaining from acting amorally. This can be implemented in the life of nation and state, and by doing so, Indonesia will become a dignified, just, prosperous, peaceful, and accountable country in the world.

Through the culture-based education, cultural values are ingrained in social and cultural capital theories and practices. It is important for Indonesian people to immediately re-apply the concept of culture-based education, character building and noble values inherited from the national cultures. Ki Hadjar Dewantara highlights that national culture forms young generations' strong mentality and dignity (generations of *Ngandel*, *Kendel*, *Kandel*, and *Bandel*) in intensifying integrated learning practices and learning processes using the *among* system.

To understand the *among* system, the Tamansiswa College needs

students' learning centers, and the transfer of knowledge from teachers to students to form desirable achievements. Education not only transforms skills, but also attitude, morality, speech, and lifestyle. Thus, education aims to provide holistic and integrative skills in preparation for the global competition. Independent students must showcase integrated attitudes, thoughts and learning activities that refer to as the students' major features.

This model of education reflects that learning management is closely connected to students' interests and potentials, not to mention academic abilities to obtain desires and dreams that the teachers have inspired or modelled. Students are in a position to learn hard and cooperate with their peers to simulate examples and solve problems. Teachers have to serve students to the best of their abilities, and they must meet students' learning needs, appreciate their freedom or independence to learn respectively. As a result, students can show good and adaptive attitudes to explore more academic potentials and psychological maturity.

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